

A
Serious, Address
TO
GOD-FATHERS
AND
GOD-MOTHERS.

S H E W I N G

The Nature of their Undertaking,
the Reason and Excellency of the
Institution, and the happy Advan-
tages it gives such

Sureties,

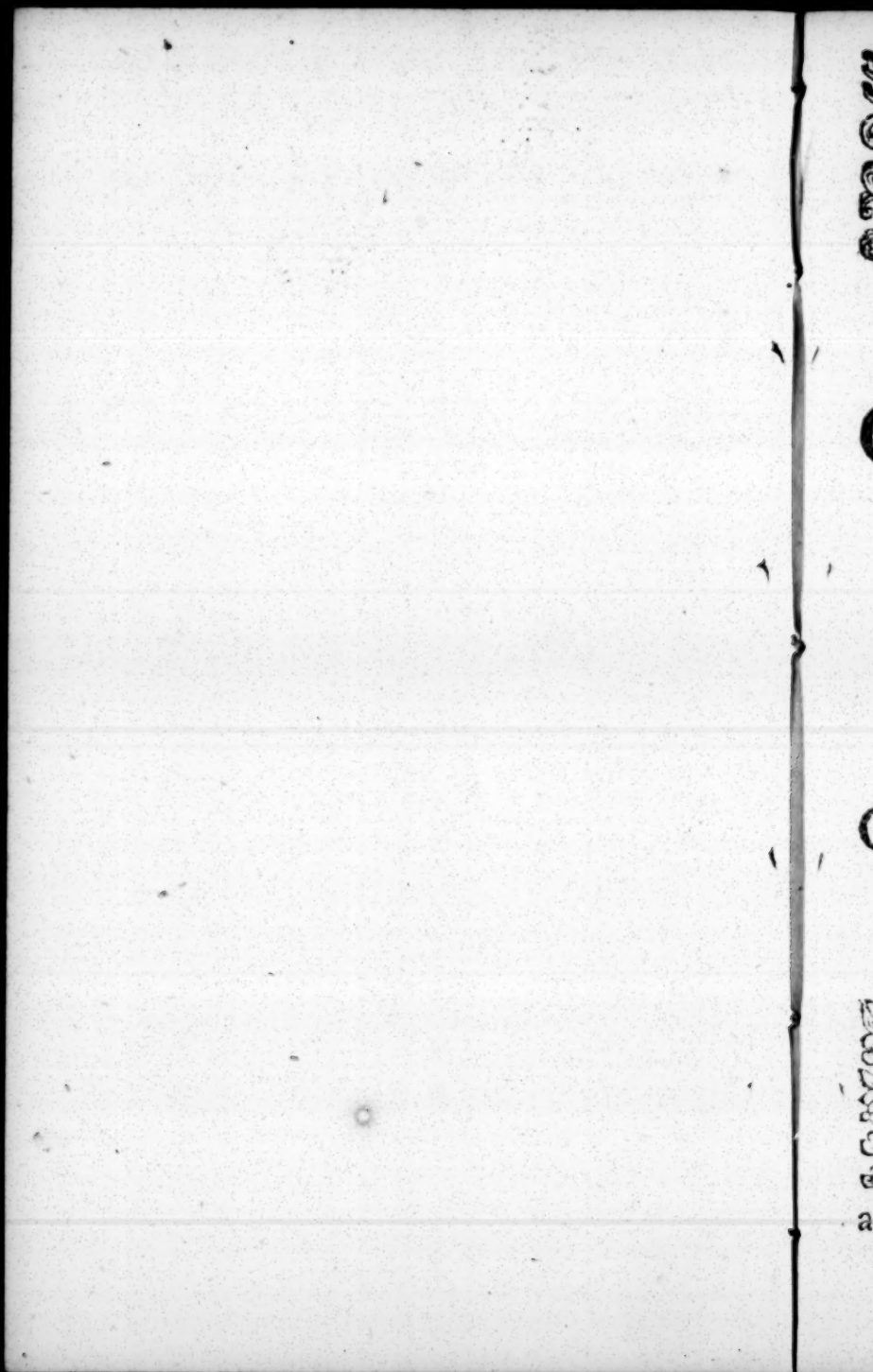
To promote the Glory of God, and
the Salvation of Souls.

A NEW EDITION, Corrected.

L O N D O N :

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THE
OFFICE
AND
DUTY
OF
GOD-FATHERS and
GOD-MOTHERS.

SO precious is the Soul of Man, and so great the Care which lies upon us, the Ministers of the Gospel, to promote its Salvation, that you are not to wonder if we call in all the

Assistance we can from other Persons : And that in Discharge of our great Trust we not only declare what is the Covenant which God hath vouchsafed to make with every Member of his Church ; but also apply ourselves earnestly to all those, who (either by Nature, or other Obligations) are concerned in promoting the Salvation of others ; that they also would compassionately afford us their helping Hand.

And since the wise Constitutions of our Church have appointed God-fathers and God-mothers, as Joint-Securities with the Parents, in Behalf of those Persons who are entered into Covenant with God by Baptism, (which Office you have now taken upon you) I thought it requisite for your, as well as my Sake, and the Sake of the Infant for whom you have engaged, that you should have always by you an Admonition exciting you to your Duty, and directing you faithfully to perform the same. For the better Performance whereof, I shall observe the following Method.

I. I shall give you a brief Account of the Nature, Terms, and Conditions of
the

the Baptismal Covenant ; of that Covenant which you yourselves have formerly, and this Child, by your Means, hath now entered into by Baptism.

II. I shall shew the Meaning and Import of these Words, *God-fathers* and *God-mothers* ; the Term by which you are called, upon the Account of having presented this Child to Baptism.

III. I will shew the Nature of your Engagements, as *God-fathers* and *God-mothers*, and the Duties on your Parts to be performed.

IV. I will shew what Reason the Church had to appoint *God-fathers* and *God-mothers*, not only to represent, but to engage for the Infant in Baptism.

V. I shall offer some Directions, how the whole that you have undertaken may be faithfully discharged by you.

VI. And lastly, I shall endeavour to encourage and exhort you, (upon all like Occasions) both chearfully to undertake, and faithfully to execute this Spiritual Charge.

I. I am to give a brief and summary Account of the Nature, Terms, and Conditions of the Baptismal Covenant,

which is also called the Second Covenant, or the *Covenant of Grace*, and was obtained for us by the Mediation of Jesus Christ. For when our first Parents had transgressed the Covenant which God made with them, and by such their Disobedience had (both as to themselves and all their Posterity) forfeited the Favour of God, *with all Hopes of everlasting Life*; forasmuch as the *Sentence of Death* was then *passed* upon *all Men* to their *Condemnation*; his own *Eternal Son* was graciously pleased to intercede for miserable lost Mankind, and offer Himself to die in their stead, as a Ransom and Propitiation for them. And accordingly, in the Fulness of Time, our compassionate Saviour, the ever-blessed Jesus, came down from Heaven, took our Nature upon Him, and was made like unto us, Sin only excepted: And when by a holy and unblameable Life, He had set us an Example that we might follow his Steps; and by his Doctrine had fully revealed the Will of God, and what was expected from Mankind under the Dispensation of the second Covenant; He completed the Work of our Redemption, by laying down his Life for us,
and

and submitted to the most painful and shameful Death, even the Death of the Cross ; in order to make a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World ; and also to obtain from God the Father, that Mankind should be put into a new State of Trial, and received into a Covenant of Grace and Mercy. And that these glad Tidings might be known unto the World, our blessed Saviour sent his Apostles, giving Commission to them, and also to the Ministers of the Gospel, who succeed them to the End of the World, to enter all Nations into this Covenant, by Baptizing them *In the Name of the Father, of the Son, and of the Holy Ghost ; Teaching them to observe all things whatsoever he had commanded,* Matth. xxviii. 19, 20.

The Graces and Benefits which God hath been pleased to promise and bestow on his Part in this Covenant, which you your Selves formerly, and this Child by your Means hath now entered into, are briefly these : Both you and this Child were by Baptism *made Members of Christ, the Children of God, and Inheritors of the Kingdom of Heaven.*

1st, You were made Members of Christ, by being incorporated into that holy Society of Men which are called *the Church*, of which Christ Jesus is the Spiritual Head ; by which Privilege you have the Assistance of his Grace and Holy Spirit, enabling you to conform to his Religion, and to obey his Laws.

2^{dly}, You were in an especial Manner adopted to be the Children of God, such as He would have a particular Care of, and Regard to, and whom He would indulge with singular Favours ; as the Pardon of Sins upon hearty Repentance, an Access by Prayer to the Throne of Grace, with a Promise of granting what is needful for our Souls and Bodies. And,

3^{dly}, As the Perfection of all, you were then made Heirs and Inheritors of the Kingdom of Heaven, so as to have a Right conferred upon you to all those unspeakable Joys contained in that happy State. All these peculiar Favours were bestowed upon you by God in Baptism, upon certain Terms and Conditions to be made good on your Parts : which are briefly summed up in our Church-Catechism ; namely,

1st,

1st, " That you should renounce the
 " Devil and all his Works ; the Poms
 " and Vanities of this wicked World ;
 " and all the sinful Lusts of the Flesh."
 By the Word Devil, we understand, all
 the fallen Angels, who though they be
 very many, are frequently in Scripture
 expressed by this Word, as if they were
 but one : Either as being subjected to
 one, as Chief or Prince of the rest, who
 is called *Satan* or *Beelzebub* ; or because
 they are all concerned in one devilish
 Design for promoting Sin and Wick-
 edness. And by *Renouncing* the Devil
 is meant ; the Renouncing the Worship
 of false Gods, and all Idolatry, being at
 first introduced by him : The Renounc-
 ing all Dealings with the Devil, whether
 by practising Witchcraft ourselves, or
 by going to Witches and Conjurers for
 Assistance, or consulting them upon any
 Occasion whatsoever. By the *Works of*
the Devil, we understand all manner of
 Sin ; chiefly those Sins which the De-
 vil himself is particularly charged with ;
 such as Murder, Cruelty, Malice, Pride,
 Envy, Lying ; and especially the Tempt-
 ing others to Sin. *As to the World*, because
 the greatest Part of Mankind have been

prevailed upon by the Devil, (that wicked *Spirit*, which *worketh* in the *Children of Disobedience*) to withdraw their Love and Duty from their Creator : You have covenanted to renounce their Ways, so as not to be tempted either by their Examples, their Company, their Persuasions, their Threats, or their Promises, to desert the great Captain of your Salvation, Jesus Christ ; and that neither the Honours, the Riches, nor the Pleasures of the World should allure you, nor the evil and vexatious Things of it, should fright you into any Sin. And *as to the Lust of the Flesh*, you did solemnly engage yourselves to exercise a continual Warfare against the corrupt Lusts of your own sinful Nature, which are too frequently rebelling against the Dictates of your own Reason, and of the holy Spirit of God. Thus in your Baptism you did covenant to renounce *The Devil, the World, and the Flesh*.

2dly, 'That you should believe all the 'Articles of the Christian Faith;' that you should give a hearty and ready Assent to all those Divine Truths revealed by God in Scripture, and given to conduct you to Heaven ; particularly that you should
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believe

believe in God the Father, who *Made* you and all the World ; that you should believe in *God the Son*, who *Redeemed* you and all Mankind : That you should believe in *God the Holy Ghost*, who *Sanctifieth* you and all the Elect People of God. All which Articles of the Christian Faith are briefly contained in your Creed.

3dly, That you should sincerely “obey
“ and keep God’s holy Will and Com-
“ mandments, and walk in the same all the
“ Days of your Life.” Remember there-
fore, that it is God’s Will and Command-
ment, that you should be sober, temperate,
chaste and pure, self-denying and mortifi-
ed ; that you should be meek, humble,
peaceable and charitable, true and just in
all your Dealings, dutiful and obedient to
your Superiors ; that you should repent
of your Sins, and forsake them ; that you
should believe in God, fear Him, trust
in Him, and love Him above all things ;
that you should be patient in Afflictions,
submitting to his Will and Wisdom ;
that you should attend upon his Ordina-
nces, upon his Word, and upon his
Sacraments ; that you should be devout
and constant in Prayer ; and that you
should

should sincerely endeavour to perform all the Parts of your Duty towards God, your Neighbour, and yourself, as it is laid down in Scripture, and briefly contained in the Ten Commandments.

Thus I have shewed you the Sum of the Baptismal Covenant, and of the Graces and Benefits bestowed on God's Part, as also the Duty to be performed on the Part of every Person that is baptized. By which short Account you may perceive, that there is not any Doctrine of the Christian Religion more necessary for you thoroughly to understand and rightly to apprehend, than this Doctrine of the *Covenant of Grace*, both upon your own, as well as the Child's Account, whom ye have brought to, and engaged for, in Baptism.

II. In the *Second Place* I am to shew you the Meaning and Import of the Words, *God fathers and God-mothers*.

It may be sufficient at this time briefly to acquaint you, that thereby is meant a sort of *Spiritual Parents*, who are also called *Sureties*, by reason that *God-fathers* and *God-mothers* are a Security, joined together with the natural Parents, in Behalf of the Infant, which by Baptism is entered

entered into Covenant with God ; and that these *Spiritual Parents* are to promote the Spiritual Welfare of the Infant, by joining with the Natural Parents in such good Instructions, Admonitions and Endeavours, as are necessary to further its eternal Interest.

III. *Thirdly*, I will shew the Nature of your Engagements, as *God fathers* and *God-mothers*, and the Duty on your Parts to be performed.

You have been already told what are the Duties to be performed by every Person that enters into Covenant with God in Baptism, *viz. To renounce the Devil, the World, and the Flesh ; to believe all the Articles of the Christian Faith ; and sincerely to obey God's holy Will and Commandments.* Now since you have promised these things in Behalf of an Infant, who is not capable of knowing the Conditions of the Baptismal Covenant, it must necessarily follow, that something is to be done by you, who are the *Sureties*, in order to enable this Infant to perform what hath been thus promised.

Before I lay down the Duties of *God-fathers* and *God-mothers*, I will shew the Nature of your Engagements, and in order

order thereto, will endeavour to clear up the Sense of these Words in our Church-Catechism ; *They did promise and vow Three Things in my Name, &c.* There are some Persons, who from these Words do conclude, That the *Sureties* in Baptism do not only engage to instruct the Party baptized in the Nature of this Covenant, but also that he shall actually perform the same. This surely cannot be the Meaning designed by our Church in those Words ; because that would be in a manner impossible, and what no Person can be certain another will perform, (tho' he be sufficiently instructed in his Duty, and told the Danger of neglecting it ;) and would be apt to deter conscientious Persons from doing so charitable an Office ; and would make others to have no Care about it, as being an Obligation they despair of ever discharging. On the other hand, there are some who lay very little or no Stress upon these Words ; concluding, That to do a Thing in any one's Name, (especially in the Transacting of Covenants, where Privileges and Advantages accrue thereby) is no more than to act as an Attorney or Proxy in the other's stead ; that as the acting as such
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in any Covenant, by reason of the Absence, Minority, or other Incapacity of the Person chiefly concerned, it is very usual for the Proxy so to personate or represent the Covenanting Person, as if the Proxy himself were the Person whom he represents ; and that these Words, *They did promise and vow Three Things in my Name*, do amount to no more than this : That I being incapable myself, by reason of my Infancy, to express a Consent to my Part of the Covenant, my *God-fathers* and *God-mothers* were my Mouth, and did it for me : This I do indeed take to be Part of the Sense, but not the whole Importance of those Words ; for then, there would be nothing to be done on the *God-fathers* and *God-mothers* Part ; whereas, they are something more than mere Proxies, and are really and truly *Sureties* for something to be performed. Now, I conceive, the best Way to understand the Meaning of any Author in Words more generally express'd, is to consult the Expositions and Explications which he makes of his own Sense elsewhere, if any such can be found. That therefore we may have no doubt about the Sense of these Words ; our Church hath explained the Engage-

Engagements of *God-fathers* and *God-mothers* in the Exhortation given to them after Baptism, the Words of which run thus :

“ Forasmuch as this Child hath promised by you who are its *Sureties*, to renounce the Devil and all his Works, to believe in God, and to serve Him ; ye must remember, that it is your Part and Duty, to see that this Infant be taught (so soon as he shall be able to learn) what a solemn Vow, Promise, and Profession he hath here made by you. And that he may know these Things the better, ye shall call upon him to hear Sermons ; and chiefly ye shall provide, that he may learn the Creed, the Lord’s Prayer, and the Ten Commandments in the vulgar Tongue ; and all other Things which a Christian ought to know and believe to his Soul’s Health : And that this Child may be virtuously brought up to lead a godly and a Christian Life. And ye are also to take care that this Child be brought to the Bishop to be Confirm’d by him, &c.

From these Words of our Church, it seems very plain, what are the *Engagements*

ments of God-fathers and God-mothers; and that their Duty consists in these three Points; 1st, That so soon as the Child becomes capable to be taught, they take Care that he be *Instructed* in the Nature of that Covenant which, as *Sureties*, they undertook for him 2^{dly}, That he be *Admonished* and *Advised* to lead his Life according to the Obligations thereby laid upon him. 3^{dly}, That he be brought to the Bishop to be *Confirmed*, and take upon himself the Profession of his Covenant.

First, You that are *God-fathers* and *God-mothers* must take care, that the Person by you presented to Baptism, be *Instructed* in the Nature of the Covenant, which you, as his *Sureties*, did enter into; which is the Import of these Words in the Exhortation after Baptism: ‘ Remember that it is your Parts and Duties
‘ to see that this *Infant* be taught what a
‘ solemn Vow, Promise, and Profession
‘ he hath here made by you.’ This *Instruction* is properly to be begun by *Catechising*. ‘ Chiefly, (says the Exhortation)
‘ ye shall provide that he may learn the
‘ *Creed*, the *Lord’s Prayer*, and the *Ten*
‘ *Commandments* in the vulgar Tongue;
‘ and

‘ and all other Things which a Christian
‘ ought to know and believe to his Soul’s
‘ Health;’ which is the proper Work
of Catechizing.

For their further Instruction in this grand Matter of their Covenant “Ye shall
“ call upon them to hear Sermons,” and admonish them frequently and diligently to attend unto God’s Word taught and expounded in the Church by Preaching; which is a Method designed to improve them in all necessary and saving Knowledge; the Beginning of which Knowledge is first laid by Catechizing.

Secondly, Having thus taken Care that the baptized Person be well instructed in the Conditions of his Covenant, your next Care must be to admonish and advise him seriously to apply himself to live according to the Obligations laid on him in Baptism. For the least that a Bondsman can do, is to call upon the Debtor to discharge what he owes. Youth, of all Persons, want good Monitors, as being of themselves giddy and inconsiderate, and too regardless of what most nearly concerns them: And therefore *Sureties* ought to make it a Part of their Care, peculiarly to admonish such as they have brought
brought

brought into Covenant, that they live according to it: So it follows in the Exhortation; “ Ye shall take Care that this
“ Child be virtuously brought up, to lead
“ a Godly and a Christian Life, &c.”

Thirdly, You are to take Care that the baptized Person shall personally come before the Bishop, and take upon himself his Baptismal Covenant, so soon as he hath been sufficiently instructed herein. So it follows in the Exhortation; “ Ye
“ are to take Care that this Child be
“ brought to the Bishop to be Confirm’d
“ by him, so soon as he can say the *Creed*,
“ the *Lord’s Prayer*, and the *Ten Com-*
“ *mandments* in the Vulgar Tongue. Thus have I endeavoured briefly to shew the Duty and Engagements of *God-fathers* and *God-mothers*. I proceed in the next Place,

Fourthly, To shew what Reasons the Church had to appoint *God-fathers* and *God-mothers*, not only to represent, but to engage for the Infant in Baptism.

You have been told, That the whole Solemnity of Baptism is a Covenant between God and the Baptized Person; That in the Transacting of Covenants, the Persons concerned must be present, either in their own Persons, or by their Proxies,

to make mutual Engagements to each other. Now since in our mortal State we are not able to bear the Majesty of God's Presence ; in Condescension to our Weakness, God hath appointed the Ministers of the Gospel in his stead, to assure us of the Graces and Benefits promised us on God's Part of the Covenant : The Child who is brought to be baptized, being so far incapable of transacting the Covenant, and engaging by himself to perform its Conditions, that he cannot understand the Nature thereof, the Church hath wisely appointed certain Persons to represent the Infant, who are to appear as Proxies, and transact the Covenant on the Child's Behalf, and to engage for him, in far as they can, that he will perform his Part of the Covenant, that so the Sacrament of *Baptism* may be completely administered.

Nor hath it been thought sufficient that these Persons should stand only as bare Representatives of the Child ; but it was also thought fit that they should be as a Security to the Church, that the Person admitted into the Society of Christians should be instructed and admonished, and also engaged solemnly to profess what belongs to him to perform, as a Member of that Body.

Nor

Nor is it a sufficient Security to the Church, that the Parents are bound to take this Care. It is confessed, that the instructing and breeding up of Children in the Principles of Religion, is chiefly and principally the Work of the Parents, who are obliged, both by the Light of Nature, as also by the express Laws of God, "To bring up their Children in the Nurture and Admonition of the Lord." But this is not sufficient in so grand a Concern; for Parents may not live to Instruct their Children, or they may be careless or negligent of their Duty, as too many of them are: It is therefore highly requisite that besides the Obligations which lies on the Parents, there should be also some other Security given by such Persons as are likely to use all their honest and best Endeavours herein, upon the Death or Neglect of the natural Parents.

Nor is the giving Security for their Religious Education less necessary now, than it was in the Primitive Times. It is well known, that then, all Children had their *Sureties*, who engaged at the Font for their Christian Education and Faithfulness in their Covenant; and that for this, as well as other Reasons, left in those persecuting

cuting Times, the Parents being taken off by Death, their Infants and Children should remain exposed to the Danger of being trained up in Paganish Principles.

God be thanked, the Church in these Nations is not exposed to the Violence of open Persecutions, as formerly; yet hath she still cruel Enemies, who are very industrious and zealous to seduce her Members from the primitive Doctrines of Christianity, and to instil into their Minds idolatrous, as well as false and erroneous Principles; and therefore she hath still reason to take the like Cautions and Securities as were thought necessary in the Primitive Church.

We are also to consider; That our Covenant with God, is not only broken by Apostatizing or falling back from the true God, but also by living in Ungodliness and worldly Lusts: And God is as much dishonoured, and the Soul as much endangered, by the lewd and vicious Lives of Christians now, as formerly by their Apostasy to Paganism and Idolatry; and therefore it is both prudent and necessary that the Church should still take all possible Security in the Covenant of Baptism against the one, as then it did against the other;

other; especially if it be farther considered, that in Times of Suffering and Persecution, the Lives and Manners of Men are not so apt to be debauched and corrupted, as in Times of Peace and Prosperity: And that now-a-days, Persons are much more subject to violate the Covenant by sinful Immoralities, than formerly they were by Paganish Apostasies. Hence you see the Church hath great Reason to appoint *God-fathers* and *God-mothers*, not only to represent the Infant, but also to engage for it in Baptism, that it shall be virtuously brought up to lead a Godly and a Christian Life. It being sure, that if this Institution of *God-fathers* and *God-mothers* were prudently undertaken, and conscientiously performed, there could not be a more effectual Means to repair the Decay of Christian Knowledge, Piety and Virtue.

V. *Fifthly*, I will offer some Directions how the Whole, which you have undertaken, may be faithfully discharged by you.

1st, Therefore, let it be your special Care, to see that the Child (so soon as he is capable) be taught to read. Among the other Helps to saving Knowledge, it is highly

highly necessary, that Children be enabled to read the Scriptures, and other good Books, which explain and enforce upon us that Doctrine which is contained in the Holy Writings. But because the bare Ability to read is not alone sufficient to provide for the Spiritual Safety of Youth; make it your Concern, to see that the Child be well instructed in the Duties of a Christian; and also furnished with some Forms of Devotion, to be used constantly by him. For the more ready Accomplishment of these Things; Let him be put to such a School, where the greatest Care is taken to ground Children in the Principles of Religion, by making them learn their Catechism, and to understand the Meaning and Exposition thereof; where they shall be admonished and instructed to pray to God daily, at least Morning and Evening; and *to say Grace* constantly before and after their Meals; and where they may be brought up in the habitual Love of God and his Laws, and in an Abhorrence and Detestation of all Vice and Wickedness: I say, let such Schools be chosen (before all others) where the Teaching of these things necessary, is one main Part of the Master's Care;

Care ; which, *To the Glory of God*, is the great Care and Business of *Charity Schools*: And may God put it into the Hearts of those who are able to increase the Number of them.

2dly, With reference to those Children who must live by Labour or Trade; do what you can to have them disposed into such Families, (and such only, if possible) where a constant and daily Course of *Family-Religion* is strictly observed, and Morning and Evening Prayer constantly performed. So inconsiderate are Youth, for the most part, that tho' they have learned to read perfectly well, yet, regardless of their own eternal Welfare, they will much neglect it, if wholly left to themselves, and oftentimes utterly forget it. But if they shall be happily placed in Godly and Religious Families, where they will be frequently called upon to read Chapters out of the Bible; and also Pious and Practical Treatises at all leisure Times, and especially on the Lord's Day at Evening: They will thereby not only retain, but also improve their Abilities in Reading, and the good Habit will be so rooted in them, that they will be well seasoned, in all likelihood, for ever after.

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3dly,

3dly, When the Child shall be capable to reap Advantage from the Reading of good Books, the best Gift you can bestow on your *God-Child*, will be some instructive Practical Discourse to read on the Lord's Day, and at other leisure Hours. And since it was by you, (as Sureties) that this Child entered into Covenant with God in Baptism, nothing surely can be more proper for you, as *God-fathers* or *God-mothers*, to put into his Hands, than such Books as explain the Nature, Terms, and Conditions of the Covenant of Grace, which was obtained by the Mediation of Jesus Christ; and which also shew the infinite Obligations lying on this Child to be faithful on his Part, in the Discharge of his Promises, which can only be performed by the Grace and Assistance of God's *Holy Spirit*; which Assistance God hath promised to all such as seek to him by frequent and fervent Prayer.

4thly, Let it not suffice, that you give him good Books, but bestow on him also the best Advice, as often as you find a proper Opportunity; always reminding him, how fearful a Thing it is to provoke the Wrath of Divine Justice, by
faith-

faithlessly breaking his Covenant with his God. Put him also in Mind of the great Danger of bad Company, the Snares, Hazards, and Temptations which he will daily meet with, from a wicked and licentious Age; instruct him to be diligent and faithful in his Calling, obedient and submissive to his Master, (or to his Tutors and Governors, as the particular Case may be;) and especially to shun Sloth and Idleness, which are too frequently the Ruin of Youth; and that in all his lawful Diversions and Recreations, he keep Company only with virtuous and religious Persons, *that by denying all Ungodliness and worldly Lusts, he may live soberly, righteously and godly in this present World.*

VI. Give me Leave, in the next Place, to press and exhort you, (upon all proper Occasions) both chearfully to undertake, and faithfully to execute this Spiritual Charge.

The Office you have undertaken, is an Act of the highest Charity; it is a Charity to the Soul, by contributing to its eternal Welfare. By the faithful Discharge of your Office, you have an Opportunity

portunity put into your Hands, to contribute towards the Saving of a Soul ; and for your Encouragement, the Apostle tells you, *that he which shall save a Soul from Death, shall cover a Multitude of Sins*, Jam. v. 20. You have hereby an Opportunity put into your Hands of promoting the Glory of God, by building up Children in his most holy Faith, and by instructing and admonishing them to fight manfully and successfully against the great Enemies of our Salvation, *viz.* the World, the Flesh, and the Devil.—

You have an Opportunity of promoting the Welfare of that Church and Government to which you belong: Of the Church, by breeding up sound and orthodox Members to be her Support in the succeeding Age, and thereby securing her against the Wounds of Heresy and Schism, by which she hath been violently rent and disordered. So likewise by sowing the Seeds of Virtue and Holiness in the tender Minds of Children, you give the best Help towards a Reformation of Manners and Principles ; thereby securing to the Government industrious, faithful and loyal Subjects ; and to the Nation in general a lasting Peace and
Happi-

Happiness. As therefore you have a Love to the Glory of God, and the Good of Souls; as you have a Regard for the Welfare of our Holy Mother the Church; as you have a Concern for the Prosperity of your Country; and as you value the Peace and Interest of the established Government; let me exhort and beseech you faithfully to discharge that great Trust which you have now undertaken; calling to Mind that glorious Reward which shall attend your hearty Endeavours in the Work of the Lord. And remember, *that they who turn others to Righteousness, shall shine as the Stars for ever and ever.*



P O S T S C R I P T.

WHEN I had finished the foregoing Discourse, it came into my Thoughts, that many Persons, who resolve conscientiously to perform the Duty of Instruction lying on Parents, as also the great Trust of *God-fathers and God-mothers*, may yet want some further Helps to forward their pious

Intentions ; and that others may possibly be unacquainted with several small Tracts, proper to be put into the Hands of Children, for training them up in the Knowledge of God and Religion ; I have therefore ventured to make some further Proposals, in order to the Instruction of Children ; which I humbly offer to the Consideration of such as are not already furnished with proper Methods for the same.

I hope all Christians do very early teach their Children to say the *Lord's Prayer*, and call upon them to repeat the same very distinctly every *Morning* and *Evening*, thereby to train them up in the Habit, and Practice of daily Devotion. But this alone is not sufficient : They should also endeavour to instil into the Child, the Meaning and Reason of such Performances : They should acquaint the Child, that all good Things come from God ; That by his *Power and Wisdom* he made and preserves them ; That to his *Goodness and Bounty* they owe their Food and Raiment, their Parents and Friends, and whatever else is dear to them ; and that *Heaven*, a Place of infinite Happiness, is designed for those who lead Holy Lives.

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By frequently and seriously repeating these Things, the Joys and Affections of Children will be excited, and stirred up to an Esteem and Love of God, and to a Desire of pleasing and honouring Him. It is well known the Joy and Affections of Children are as soon awakened, as any other of their Faculties, (and much sooner than many People believe) and if these are but directed to their proper Objects, the Work of a pious Instruction will be done easily and with Pleasure.

So soon as the Child begins to read, it should be instructed in the Meaning of the Church-Catechism, and taught the same by Heart; as also some proper Prayers for *Morning* and *Evening*, and Graces before and after *Meals*.

I propose in the next Place, that the Child be put to read, and made to understand some short Exposition of the Church-Catechism, (such as Mr *Lewis's* Exposition, or the like;) and that he be taught to repeat the same without Book, as soon as the Child is capable to retain it.

As the Child grows up, having been well instructed in the plain Meaning of the Church-Catechism, it will be very necessary, that the Child be furnished
with

with a Common-Prayer-Book, as also with the Holy Bible; and that he be taught to use the same at Church. And also daily to read some select Parts of the *Psalms* and *Proverbs*, and particularly of the *New Testament*; which will both make the Child perfect and exact in his Reading, and at the same time, will instil into his Mind the Knowledge and Principles of Religion.

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of

of a good Conscience towards God. And the Exhortation after Baptism acquaints us, “ That Baptism represents to us our
“ Profession ; which is to follow the Ex-
“ ample of our Saviour Christ, and to
“ be made like unto Him ; that as He
“ died and rose again for us, so should
“ we who are baptized die from Sin,
“ and rise again unto Righteousness ; con-
“ tinually mortifying all our evil and cor-
“ rupt Affections, and daily proceeding
“ in all Virtue and Godliness of Living.”

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